

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

Volume XII.—No. 2.

THE CHRISTIAN SECRETARY,
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CONDITION OF AMERICAN BAPTISTS.
FURTHER OBJECTIONS TO AN EDUCATED MINISTRY
CONSIDERED.

One objection which has been often and sometimes successfully alleged, against efforts to improve the literary qualifications of the ministry, and which might seem, to a superficial observer, to receive confirmation from our observations in a former paper, is entitled to some attention. It is, "that most of the ministers in the denomination have been illiterate men, and yet eminently successful, and under their ministry the denomination increased; and it is asked, Why may we not do as well in future, without educated ministers?" We have several things to say in reply.

In the first place—the success of these venerated men did not arise from their destitution of learning, but was affected in spite of it. They were sensible of their want of education, and lamented it, and they would, beyond all reasonable doubt, have been vastly more useful with it. Again: we have shown that much of their success depended on adventitious circumstances, many of which do not now exist, or, at least, in the same degree. Further: we cannot safely reason from the past to the present, without supposing the state of things to remain essentially the same; and this is not the fact, in regard to the circumstances of the denomination. There has been a great change in the measure of general information in the community. Schools are more numerous, and of an improved character, and they are every day acquiring new facilities. The importance of general information is more extensively felt and acknowledged, and the community is enjoying increasing pecuniary means for education.—Many important branches are now pretty thoroughly taught in the common schools and academies, which in the last century were confined to the university, and some others are taught, which were at that time almost wholly unknown. The public mind is, of course, better informed on all subjects; and it follows, as a consequence, that all men in public life must be better educated than in those by-gone days.—This is especially true of all teachers, and, of course, of ministers of the Gospel. His necessity arises from the universal law, that the teacher must know more than he taught. On this general principle, it is desirable—it is necessary, that ministers of the present age should be better educated than their predecessors. It is not extravagant to say, that the school children of this age have a better acquaintance with many branches of knowledge, than the ministers of the preceding one. If then ministers would magnify their office, by supporting its dignity, they must be educated. We suppose that no one will pretend, that ministers of the past age were too well educated; and it is a matter of question, whether the ministers of this age bear so honorable a comparison in point of general knowledge with the community around them, as did their predecessors with their contemporaries. The folly of this objection will be seen, if the principle be applied to any other case. Those, who act on it ought, in order to be consistent with themselves, to continue to travel on horseback, or in wagons, instead of availing themselves of stage coaches, steam-boats, and rail road cars: for, with all these, their fathers were unacquainted, and they did well enough without them. We must adapt our measures to the existing state of things, and of course, we must avail ourselves of the various improvements of the age; and this is as true of the method of transacting the business of religion as of any other business: though it is readily admitted that the doctrines and ordinances of the Gospel, being matter of divine revelation and appointment, and necessarily perfect, are, of course, incapable of improvement, and cannot lawfully be changed.

There is another change, which has taken place since the days of our fathers, and which is entitled to consideration. Error was then less prevalent, less multiform, less subtle, than in this age. Now, its defenders are, in some instances, men of the first order of intellect, of highly disciplined minds, and richly furnished with stores of various learning. They must be met by men of similar attainments, who are capable of wielding their own weapons against them, with at least equal dexterity, or the contest will be disastrous to the cause of truth.—Fallacy must be detected, sophistry unravelled, and infidelity exposed and abashed. We aver, that while the man of God should skilfully handle the sword of the spirit, he should be able to turn the weapons of errorists upon them selves: if the sling and stone will best fell Goliath, his own sword should be used to cut off his head.

It should also be considered, that while most other denominations have, from the earliest times, had, in their ministry a vastly larger amount of learning than Baptists, they have since the commencement of the present century greatly elevated the standard of ministerial qualification, by providing far superior opportunities for the education of their ministers.—Others who, in former times, held ministerial education in equally low estimation with Baptists, have recently established their academies, colleges, and divinity schools, from the conviction that their prosperity required the measure. Now, unless Baptists shall better educate their ministers, also, they must occupy relatively a more inferior rank than formerly:—an event which we presume every judicious friend would sincerely deprecate.

We have one additional remark on this topic. We strongly suspect that this comparison be-

tween the ministers of the last age with those of the present, is not always conducted with perfect fairness. It is not true, that the denomination was, in all respects, so prosperous as the objection supposes. While it is admitted that the churches were multiplied, and while we feel disposed to do ample justice to the piety, prudence, and faithfulness of their ministers; we think we see evils early springing up among them, which have "grown with their growth, and strengthened with their strength," and that these evils resulted in no small degree from the want of education in the ministry. We certainly would say no ill of the dead, and we feel only sentiments of veneration for the men who were the pioneers of the denomination. But we would not shut our eyes to plain fact; nor should our regard for departed worth, blind us to deficiencies, for which these excellent men were rather to be pitied than blamed. No one acquainted with the denomination, will deny that the churches and congregations are generally made up from the lower classes of the community. How has this happened? The reason is obvious. Our ministers have not usually possessed the talents and attainments which would bring to their places of worship, and under their influence, the more enlightened, cultivated, and liberal, who are also generally the more wealthy. Now it is obvious, that though the salvation of the souls of all men is equally valuable to themselves, yet men of these attainments, if sanctified by the grace of God, might do much more good in the world than others of equal piety, but of different condition. It is equally obvious that persons of these qualifications give respectability and influence to a denomination. But these, it is well known, are chiefly with other denominations, and not with Baptists. Every enlightened friend of the denomination knows this fact, at the same time that he must sincerely regret it; and he cannot fail to ascribe it in a great measure, to the deficiency of qualification in the ministry: for he cannot admit that the religious sentiments and practice of the denomination are fitted to render it unpopular. Though the offence of the cross has not ceased, we cannot perceive that any special share of it attaches to Baptists as such. We witness among Baptists certain illiberal, narrow prejudices which are always in company with ignorance, and nowhere else; and these, also, are in a great measure to be ascribed to the indirect influence of a deficient ministry. With a tenacity and zeal worthy of all praise, Baptists have maintained the great doctrines and the ordinances of the Gospel; but they have deformed their fair character by a certain punctiliousness about trifling things, which has had a repulsive effect on the surrounding community, and tended to prevent a candid examination of their principles. This narrow policy feters their energies, excites petty jealousies and feuds, and constitutes the most unlovely feature in their character.

Once more; the objection we are considering overlooks the probable fact, that the prosperity of the denomination is to be principally ascribed (so far as the ministry is concerned) to the weight of character, wisdom, and sound policy of the few able men whom at all times it has included in its limits. And if this be so, it perfectly accords with what we witness in every department of society; a few leading individuals always devise the measures, direct the energies, and shape the character of every circle.

On the whole, we see no force in the objection, and we declare with increased confidence our conviction of the vast importance of a better educated ministry.

We have now completed our strictures on the importance of education in the ministry, and of encouragement to efforts for its improvement; and we are anxious that the considerations which have been suggested should receive due attention, because we believe that they involve the vital interests of the denomination. We will not allow ourselves to doubt that the more enlightened and judicious will agree with us, and appreciate our motives. If others are of a different opinion, we have no controversy with them; but while we give them credit for their good intentions, we shall hope that the denomination will follow wiser counsels, and avail themselves of the immense advantages of a better educated ministry.

BAPTIST GENERAL TRACT SOCIETY.

The following Addresses were delivered at the late Annual Meeting of this Society at Philadelphia. The funds hitherto furnished, fall far short of the wants of an institution of this kind. May we not hope for a more liberal supply from our Churches in future?

A resolution for printing the Report was moved by brother Southwood, lately from England, who spoke to the following effect:

"I wish it had fallen to the lot of some other person to move the adoption of the Report. If I am called to preach on special occasions, I do my best, but at meetings of this kind, have no best to do! When the late Robert Hall was offered a thousand pounds if he would write an octavo volume, on a given subject, he replied, that the manner in which the application was made, would render it impossible for him to comply with the request, for his head would be filled with arithmetic, all the time he was making the attempt—I shall get so much for a page, so much for a line, then so much for every word, and finally, I shall calculate how much for a letter, so that I shall never get on.—And, Sir, if it were possible for me to make a good speech at any time, I cannot now, for you have told me that if I do not on this occasion, I shall disgrace my country. This fills my mind with such gloomy apprehensions, that I cannot speak. I will, however, confess that I like a Tract Society. Sir, the Bible is a Tract Depository! No mistake here! The Evangelists and Apostles wrote the little Tracts of which the New Testament is composed, and every one of these tracts is in support of our principles. This Society is well adapted to the circumstances of the people it is intended to benefit. They are chiefly unsettled, and the most portable the books, the better. They are engaged in labor and business, and have not time and leisure for reading large books, nor is it a very means certain that people in general read many large volumes. The little books, however, insinuate themselves into every rank of society, and they will be made a blessing if they are well written, and on good subjects. I was glad to hear the usefulness of the

Society referred to in the Report. Many are the instances of the usefulness of tracts. With your permission, Sir, I will mention one, where, in the Providence of God, I was first called to labor as a minister. I was passing a turnpike gate in the neighbourhood, and the woman who had the charge of it, arrested me, the minister whom she now expected to sit under. I went into the toll house and took a seat, when she told me that she had been brought acquainted with the truth through a gentleman who passed the gate, and left a tract, written by the late Dr. Hawker, entitled "The Turnpike Gate." This she read, was converted, and while I knew her she was a consistent member of the church. I became acquainted with another instance of the usefulness of those little books a short time before I left England, (it occurred so lately as about July last.) A Clergyman (of the Evangelical order) accompanied by his friend in a chaise, was going one Sunday morning to the discharge of his clerical duties, and they took with them some tracts to distribute on the road. In their way they had to pass a Baptist meeting house where the people were assembling, when the clergyman remarked to his friend, we may throw out a few tracts to these Baptists, they may do them no harm. Among those who obtained one of them, was a poor woman, a member of the church, but who had a very wicked husband, and who could only attend the means of grace at the sacrifice of her dinner, for her brutal husband declared every Sunday, that if she went to meeting, she should have no dinner! This sacrifice she regularly made, though she returned home between the services, not to eat, but to get dinner for her tyrant and children. On this occasion she left the tract which she had in the morning picked up, on the table of her cottage, and went again to meeting. According to his usual custom on the Lord's day afternoon, her husband was going out to the public house, but his eye was caught by the tract on the table. He took it in his hand, read, sat down, became thoughtful, read on, was struck with remorse, finished the reading of his book, saw himself a wretched undone, retired to his bed room and prayed that God would not take away his life and send him to hell, before his wife returned from meeting, that he might have an opportunity of begging her pardon for all his evil usage of her. The Lord did comfort his people, he embraced his wife on her return, while she exclaimed with astonishment—What hath God wrought?" In the evening he accompanied his wife to the house of God, and from that time became a wonderfully altered man. I had not an opportunity of knowing if he had joined the church before I left the neighbourhood, but, Sir, I can see no reason why every man should not be baptized and join a Baptist Church!"

Mr. Southwood concluded by exhorting the people not only to give their money and distribute their tracts, but to pray that both might be sanctified. The Resolution as seconded by brother W. Roberts, of Hartford, Conn., and then passed unanimously. Brother G. F. Davis, of Hartford, Conn. submitted the following Resolution and remarks—

Resolved, That the circulation of little religious tracts, is an effort of Christian philanthropy, which ought not to be despised; but encouraged by increased patronage, as an important means of doing good to the souls of men.

No proposition is more capable of proof and illustration, than that great consequences often result from small causes, and noble enterprises are frequently accomplished by what we denominations feel means.

If we examine the historic page, sacred or profane, we shall at once perceive that some of the most striking events, which have occurred on earth, may be traced to some small secondary cause; or to the combination of such causes. But men who do not believe in the superintending providence of that powerful Being, who, having created worlds from nothing, is certainly able to perform mighty deeds in them, by a feeble instrumentality, are disposed to pour sovereign contempt, on every "day of small things."

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in this country. Often have I heard him in his peculiarly felicitous manner, advocate its claims on the patronage of the friends of Christ. But he now rests from his labors with many others who were once active in doing good by the circulation of religious tracts. May we who survive, persevere until the world, not different sizes, and he remembered that the tract John appeared to have the size of the Book apportioned in view, when he assigns as the reason for not enlarging further in his narrative of our Lord's personal ministry, that if all Jesus did were recorded, the world itself could not contain the books that should be written: i.e. written as books then were, upon Parchment rolls, the writings would be too large and cumbersome, for the general and extensive circulation that was desired. Even Moses did not put all his writings into one book, but he divided them into five tracts, and with such an example, under the divine inspiration, it is surely only proper to bring together the doctrines of the Holy Scriptures, and the duties they enjoin, into suitable tracts for universal distribution.

In advertising to the generous assistance which had been given in the past year to relieve the Society from difficulty, Mr. D. said, you will certainly give me credit, Mr. President, when I say I love liberty. It was therefore with peculiar pleasure, that I heard it stated in the Report that so many dollars had been subscribed by generous friends to relieve the Society from the difficulty it experienced in discharging the expenses it had incurred, in preparing, and printing so many tracts for distribution. This circumstance proves there is liberality among our friends, and it is only to make your wants properly known, and to show to your friends that the money is properly appropriated, and you need not fear but what is needful, will be supplied; therefore hope that next year you will be enabled to announce the extinction of the debt, and a large accession to your funds, to enable you to pursue your benevolent designs with still greater effect. I was sorry to observe that the Report intimated that there are those who bear our name in these United States, who are opposed to tract distribution, and Missionary operations; but although I have travelled a great deal in the Union I am happy to say I am not aware that I have met with any persons of this description. The subject I have presented has been most kindly entertained, and I have experienced a great deal of personal favor; if it is the case that any are opposed to your labors, I think they cannot be acquainted with your publications; I would therefore urge your committee to furnish a few of your leading tracts to every church, in the country, and then I hope the three millions of Baptists and their adherents in this country, will make the presses groan with your tracts like those of the Religious Tract Society in London, which is pouring forth its millions throughout the world; and I particularly rejoice that while the principles of the Missionary society—he can build, if needful, both his log cabin and his church, and with his own hands secure his bread until the people learn to appreciate his services. This system has more to do with the actual saving of ministerial life, and in keeping them back from self-immolation, than has been understood or acknowledged.

He of all persons had perhaps, the greatest reason to be in favor of Tracts and of their objects, insomuch as it was through the instrumentality of a Tract that he had been brought from darkness to light. Whilst he was engaged in the study of the Law some years since in this city, he became greatly addicted to the custom of gambling. But on reading the Tract called the Dairyman's Daughter, he had felt alarmed at his situation; and had determined to forsake his evil ways. His resolutions, however, were not of long duration, nor of great force; for he had no sooner left Philadelphia and gone to North Carolina, than the habit of gambling was renewed. One evening whilst he was with others of similar propensities with himself at the card table, and engaged in his sinful course, his eye accidentally caught the large letters on the little page of a Tract; and on examination he found it was the Dairyman's Daughter. The very sight of the name fastened conviction upon his heart. He felt as if God was sending this messenger to haunt his guilty repose wherever he went; and from that time he dated his first saving impressions. He must, therefore, as long as he had breath, speak favorably of the Tract interest. To him it had been the means of grace, and he would recommend to all Christians to divest themselves of covetousness and illiberality, and come up with their generous donations to the help of this cause, and to the work of the Lord.

REMARKS.—We have not heretofore seen so interesting an Anniversary of the Tract Society. The brethren who spoke on the occasion were full of animation and good argument. They related many facts and anecdotes, tending to show the great importance of Tracts as a means of accomplishing good. The presence of two brethren from England, Southwood and Davis, who advocated the Tract cause, with much zeal and ability, conferred a pleasing character on the meeting. A collection was made for aiding the funds, amounting to about \$100.

DEATH-BED REPENTANCE.

The following anecdotes illustrative of the uncertainty of the repentance of dying criminals, are from a letter of the Rev. J. Campbell, to the editors of the London Evangelical Magazine.

November 10th, 1832.

Mr. Editor—I have just now laid down your November Magazine, after reading your review of the published conversion of Cook, the murderer, whose case appears, from your extract, not to have been written with much caution. It reminded me of a case of a female murderer, who was hanged in Edinburgh many years ago, and whose name was Margaret Dickson. A venerable parish minister in that city, when preaching on the doctrine of repentance, and when cautioning his hearers against trusting to a death-bed repentance, related the case of M. Dickson: that she was apprehended, tried, and condemned to be hanged in the Grass Market, for a barbarous act of child-murder. She was allowed the ordinary term of six weeks to prepare for her execution. During that time she was visited by several pious ministers, by means of whose instruction she appeared to be brought under deep conviction of her guilt before God, professed great contrition for it, and being some time in a despairing state of mind, professed to receive great relief and comfort from believing the Gospel—that Christ died for the ungodly—for the chief of sinners—that his blood cleansed from all sin,” &c. Before her execution the ministers were so well satisfied of her having experienced a work of grace upon her heart, and having obtained like precious faith with themselves, that they expressed their expectation of meeting her in heaven.

She was taken to the place of execution and hanged. The day being extremely wet, and there being no awning to protect the magistrates from the rain, they ordered her to be cut down before the usual time, put into the coffin that had been prepared for her, and given to her friends, who had brought a cart from their home in East Lothian, to carry the corpse to their own burying ground.

There was a little country public-house near the eleventh mile-stone, into which the party

went to have some ale, leaving the cart and coffin in front of the house. While enjoying their ale, a boy came in, under great alarm, declaring there was something making a noise in the coffin. All present hastened out to the cart, broke open the coffin, and to their no small surprise, found the corpse perfectly alive—the jolting of the cart having restored the circulation of the blood.

Her husband and she left the part of the country where they were known, and took up their residence in the town of Berwick upon Tweed, where she had several additions to their family; but, alas, gave no satisfactory evidence of a change of heart, so that all the favorable symptoms she showed, while under sentence of death, were thought to have proceeded from the workings of natural conscience.

Though I believe that one real, believing view of the Lamb of God will as effectually heal the maladies of the soul, as one glimpse of the brazen serpent healed those of the body; yet, with you, I think we ought to be very cautious in our assertions about the safety of persons who have hardly an opportunity of bringing forth the fruits of righteousness, or fruits meet to prove the genuineness of their repentance.

I remember the late Mr. Newton, of St. Mary Woolnoth, mentioning, at his own table, the death of a lady. A young lady, who sat opposite, immediately said, “O Sir, how did she die?”

The venerable man replied, “There is a more important question than that, my dear, which you should have asked first.” “Sir, said she, “what question can be more important than, How did she die?” “How did she live?” was his answer. But, in poor Cook's case, we can not refer to his life; wherefore it is safest to leave it to the judgment of Him who can do nothing but what is wise, just, and proper.

DR. BEECHER'S THOUGHTS.

From his Inaugural Address at Cincinnati.

Labor and Study.

Not less than three or four hours vigorous exercise is required, to balance the exhaustion of six or eight hours hard study. Agricultural and mechanical employments, combining the means of self-support with healthful exercise, and increased intellectual progress, is doubtless, the true manual labor system; and though the experiment is not yet perfect, I am confident the world will witness a glorious result, in the mighty host of mighty men, who shall be thus self-educated, and act a conspicuous part in the renovation of the earth. This system should be commenced in childhood—acted upon in the Academy, College, and Theological Seminary, and in all subsequent periods of life; and the man who has thus worked his way into the ministry, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion of some is to *shine*, of some to *govern*, and of others to accumulate, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires, that of being and doing good.”—Rev. Robert Hall.

A TEXT.

Instead of showing our love to our country by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, by piety, by an exemplary discharge of the duties of private life, under the persuasion that that man, in the final issue of things, will be seen to have been the best patriot, who is the best Christian. He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion of some is to *shine*, of some to *govern*, and of others to accumulate, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires, that of being and doing good.”—Rev. Robert Hall.

in preaching the Gospel at the West. Thither is the tide of our emigration flowing; there are our fathers, and mothers, and brothers, and sisters, and friends—and there is our country, which if it lives, we live; and if it falls, will involve us in its own calamities.

HABITS OF ECONOMY.

A slight knowledge of human nature will show, says Mr. Colquethon, “that when a man gets on a little in the world he is desirous of getting on a little further.” Such is the growth of provident habits, that it has been said, if a journeyman lays by the first five shillings, his fortune is made. Mr. William Hall, who has bestowed great attention on the state of the laboring poor, declares he never knew an instance of one who had saved money coming to the parish. And he adds moreover, “These individuals who save money are better workmen, if they do not work better, they behave better, and are more respectable; and I would sooner have in my trade a hundred men who save money, than two hundred who spend every shilling they get.” In proportion as individuals save a little money, their morals are much better, they husband that little, and there is a superior tone given to their morals, and they have better for knowing they have a little stake in society.” It is scarcely necessary to remark, that habits of thoughtfulness and frugality are at all times of immense importance.—*Waldensian's Early Disciple.*

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My poor, unthinking, unawakened brother! Hath it never struck you what an awful state of man stands in, who to all the calls of God in his word, in his providences, and by ordinances, remains unconcerned. Hath it never once crossed your mind in reflection, what must ultimately be the condition of him who continues through life insensible to all the calls of God, and at length goes out of the world as unconscious as when he entered it, what those gracious intimations of mercy mean?

Read, then, think what an awful scripture that is, and while you meditate upon it, may the grace of God give it efficacy in your heart: which says, “the hour is coming in the which all that are in the grave shall hear the voice of the Son of God, and shall come forth.” They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.”—John v. 28, 29.—*English Soldier and Sailor's Magazine.*

It is but a small thing to see Christ in a book, as men see the world in a map; but to come near unto Christ, to love him, and embrace him, is quite another thing.—*Rutherford.*

The love of God flows freely and spontaneously. The mother needs no argument to persuade her to love her child—the fountain needs no argument to induce it to send forth its waters—the sun needs no argument to win him over to shed forth his precious light: so the love of God is not constrained, but flows from his very nature, God is love; therefore he must love.—*J. H. Evans.*

Many plead for those opinions upon which they would be loath to venture their souls in a dying hour. I value more the judgment of a dying saint about justification, than all the wrangling disputes of learned men.—*T. Cole.*

In order to read the Bible with profit, we must begin by denying ourselves every step of the way; for, every step of the way, it will be found to oppose our corrupt nature.—*Cecil.*

To begin in the good way is well; to continue in the path is better; and to persevere unto the end, best of all.—*Dr. J. Clarke.*

ON THE CULTIVATION OF THE MIND.

He who undertakes the cultivation of his own mind, enters upon a large inheritance, and may promise himself adequate emolument. Man's own powers are various, and very fertile: the produce must be abundant—piety should be of weeds or poisonous plants; let it be valuable grain; this it is capable of bearing. Let every power be cultivated. Why should any portion of the wide domain be neglected? Never will meadow and corn-field, woodland, or waters, yield better increase. Let every faculty have due attention, and the man will thrive. Many are the seeds of knowledge; various and prolific the plants of science. Let such as best suit the soil be reared with requisite care; and the harvest may be reckoned on, as a rich and luxuriant season.

The husbandman glows with joy as he sees the plantations spring, as he finds the toil bestowed is now likely to be rewarded. He knows his honest toil will be sure; he will be well distinguished from the sluggard at the first glance, and honored accordingly. Every man owes this duty to himself. To neglect his mind is a crime of no small magnitude; a sort of *fido de se*, deep indeed in guilt; because destructive, not to his body merely, but to his nobler powers: to his better self; to that intellectual spirit which dominates him man.

His very nature demands of him this care and cultivation. In vain are admirable powers given him if he will not use them; in vain is he raised far above the brute, if he continues prone, and will not seek after more than they do.—Why has he firm limbs, if he will not stand? If he will not teach his right hand her proper cunning, it is given him in vain. Why has he powers of understanding, of reasoning, and judgment, if he will not think? Capacities are wasted on him, if he will not store them well; and keep them in continual and useful employ.

The importance of self-education is not fully perceived, unless we add, that a habit of so proceeding, if well begun, will, in its own nature, tend to continuance. Its effects will accumulate; as the process will last though life, and be increasing in its benefits with every year.

When the mind begins to try its own powers, the exertion will repay itself, by the pleasure it affords. To find a purse on the road, yields

not more gratification to the sordid, than the finding out truth, especially if it be some new view of it, gives to the inquisitive mind. To be in the continual habit of such gratifications, is to make life pleasant indeed. Treasure found, as before supposed, may be lost again: but knowledge once obtained can never be stolen away. It remains; and the joy of finding, when settled into satisfaction at possessing, continues to yield out its beneficial influence without ever being exhausted.

Every exertion of the mind, as every exertion of the limbs, makes more and greater exertions easy. Adroitness and pliancy of the fingers, in any of the fine arts, is not more the consequence of daily practice, than is adroitness of mind, and readiness in perceiving knowledge, and hunting out truth. Accuracy of observation arises from frequency: nay, from frequency of mistake, might be added, as well as from frequency of success. As this adroitness increases, and men get more sure of the process, the process itself becomes more pleasant. New ideas are added with greater facility, and greater pleasure; all the store is so much reader for use, and more effective whichever way applied.

Man grows in height and strength, till he has attained his full stature, and there he stops; his body and his corporeal powers cannot go beyond a certain standard: food adds nothing then; it only maintains his frame in health and activity. Were he to continue to grow beyond a certain point, it would be to his own disadvantage. But who can say at what point of knowledge, judgment, and capacity, mind, intellectual mind, must of necessity stop, or in propriety ought? Here increase helps to further increase, in an unlimited manner. Mind knows no pleasure; it is never too full to allow of addition. All its stores, if rightly placed and properly used, only make room, and give opportunity for the reception of further treasures. Knowledge, wisdom, mental capacity, and power, like Him after whose image mind was formed, seem in a sense infinite, as to possibility; and the actual attainments some have made, warrant every one to hope, that by diligent, constant, and judicious exertions, much more may be done than can be conceived of by the indolent and supine.

Glorious is the prospect, most fascinating the hope, held out by self-cultivation to those who, having had more or less care bestowed on their instruction, now set them-selves to make the most of all they have attained to: and who gather every day and every hour, something to add to the intellectual stock: something that shall open the mind to get greater improvement, prepare for further exertions, and ensure success in studies, and arts, and pursuits of the highest importance, through years long to come.

EXTRACT OF A LETTER FROM MR. KINCAID.

Rangoon, June 28, 1832.

The prospect for usefulness in Burmah Proper, is encouraging. Within this immediate district, there are many inquirers; and, for four weeks past, I have had many visitors from the interior of the country. As the meetings approach, the church have, perhaps, felt it obligatory to meet several times to pray for its success, but as soon as the meeting has commenced, have seen to transfer that obligation to the ministers, whose minds probably have been pre-occupied with objects, much more interesting to them, and have scarcely begun to feel on the subject which has called them together. These meetings have not always been followed up by the church with corresponding exertions in meetings for prayer, preaching, exhortation and enquiry. In one instance, during the past year, the last discourse preached at such a meeting, was also, the last meeting of any kind for several weeks, though some ten or twelve rose for prayers during the continuous meeting.

Ministers, it is possible, may not always have been under the entire influence of ingenuous and disinterested feelings in relation to such meetings. In 1831, the interest and novelty were so great as to draw together at an early stage of the meeting a sufficient number to sustain them, and seemed to chain both body and mind until they ended, and even then they left reluctantly. Now the chief object of solicitude with the pastor where they meet, is, to secure a sufficient number of his brethren in the minority to prevent a failure. It is difficult to retain them, when together; difficult to get them to come at all; and difficult, even where previous assurances are given. Instances have repeatedly occurred where ministers have arrived and mislaid the hopes of the meeting and suddenly departed without preaching, and where other ministers whose calls at home were equally impious, were obliged to preach some eight or ten times, until their long and modesty were worn down to the last stage of endurance; and which nothing could have justified but the moving sight of an increasing and attentive congregation; a church tremblingly alive to the results of the meeting; and a worthy pastor who had been looking forward with sleepless solicitude for weeks, now ready to sink to the earth from fear of a failure.

The most plausible reason assigned for this laxity in ministers, is, that meetings of this kind have become so frequent, as to render their attendance incompatible with the discharge of their parochial duties. But it is a fact that a minister's time spent at these meetings is a deduction from his services among his people? I do not so understand it. If Mrs. Economic is called abroad to ten different *Bees*, and subsequently makes one herself, and calls in as many of her neighbors, has her going abroad ultimately lessened her family service? These meetings are conducted on terms of reciprocity. It is becoming fashionable to be sure, to appear pressed with business at home; but in spite of my charity, I am inclined to think if ministers would cast up the amount of service performed for their people during the two or three days they have left such meetings, with the good they might have done had they continued with them, it would be found wanting. Some twenty or thirty of their people have had a lecture instead of a conference; and one or two families have been gratified if not profited by a ministerial visit; while the hundred at the protracted meeting are sitting in sadness. This evil has been partially remedied by a previous arrangement for ministers to attend on certain days: the chief inconvenience of this method appears to be, that they are apt to come colder and colder. I mean, to be sure, comparatively, and in view of the rising tide of religious feeling.

Some ministers make it a rule never to attend except they have a particular invitation. Whether this is a prudent rule, or a rule of self-respect, I know not. It is certainly not a scriptural rule; for no such condition is found in the commission “Go ye forth,” &c. And I venture to foretell that it will be left to other rulers and other men to “subdue kingdoms.”

One of the great ministers of the church, in the state of the church, is, that the meetings of the church are good ministers of the church, and that the meetings of the church are now, are not, that a spirit of the church is, in the church, a church.

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CHRISTIAN SECRETARY.

HARTFORD, JANUARY 26, 1833.

The frequent dismissal of ministers from the churches and people of their charge, is, in our opinion, an evil, and a growing evil of the present day. That there may be instances where the removal of a good minister may promote his own and the interests of the church, we have no doubt; but that such instances are as frequent as ministerial removals now are, is not to be believed. It is but too manifest that a spirit very far from that inculcated by the gospel, is, in most cases, the cause of separation between a church and congregation, and their pastor. There may be reason to fear, that a graphic definition of the causes and motives which in our days throw out of place good and godly ministers with so much facility might give offence to many who claim to be considered as the wise, devout, and active conservators of the best interests of the church. We withhold our own remarks, and request the serious attention of our readers to some extracts from a writer upon this subject in the *Boston Recorder*.

One of the peculiarities of the present day, in regard to the churches, is, a disorganizing and unsettled state of things. If every thing does not go right, one of the first inquiries is, whether a change in the ministry will not remedy the difficulty. It is believed that many of our churches are beginning to be influenced, perhaps insensibly, by a worldly spirit. They want their church and society to be *popular*. They, therefore, make a compromise, and regard in their minister what glitters, more than solid worth. They estimate the strength of their society, and the success of their ministers, rather by numbers, than by the amount of real religion. There seems to be but little regard paid to the instructions of the Saviour to his disciples, when he forewarned them that "they would go forth as sheep in the midst of wolves, and that if they were of the world, the world would hate them, but because they were not of the world, and he had chosen them out of the world, therefore, the world would hate them." But, now the impression seems to be that if the world do not at once apace and flock around the preacher it is because he does not preach right. "He is either not fit for the ministry at all, or he has not the peculiar talents which that place demands." It is admitted "that he is a very good man, that he preaches the truth—that he preaches well, and does well in all his labors; and even more, that the fault is not in the minister, but in the members of the church, because they do not second his efforts as they ought." And yet it is said, "No matter; all this does not alter the case. The difficulty and the blame must all go back upon the poor minister."

Dismissals of ministers are taking place everywhere. Dismissals of "good" ministers, who preach well and labor well, and whom the church esteem much. But because their success is not just what some individuals suppose it ought to be, an excuse is raised and they must be dismissed. Because they had no special revival, though their general influence may yet be happy, in sowing the seed, in guiding the soul, and in feeding them with knowledge and understanding, they must be dismissed. These feelings partake not of the mere wisdom of this world; we ask what does? For what possible reason other than to please men of the world, or Christians having "itching ears" is it, that ministers acknowledged to be "good" men, who preach well and labor well, are so frequently turned unexpectedly adrift? It is worthy of deep consideration by the principal actors in these scenes, whether they can give a good account at the "judgment seat of Christ" for all the pains of heart inflicted upon good and pious ministers, thus uprooted in the midst of their labors; and for all the sorrow and tears of the mischievous and pious of the churches unexpectedly deprived of instruction, and for all the evils of discord which may ensue.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY. The Rev. Ezra Going, an authorized agent of this Society, for New England, is now in this State, soliciting funds to aid the operations of the Society in the Great Western Valley. And while our churches feel the necessity of sustaining the Convention in Domestic Missions; of raising funds for the establishment of our Literary Institution; and of promoting all the laudable objects of Connecticut Societies, we trust they will remember two declarations of our Lord:—"These things ought ye to have done, and not to leave the other undone." "It is more blessed to give, than to receive."

We hope and believe that our brother will be favorably received, and that the object of his agency will be patronized by our brethren. Mr. Going has succeeded well in this city; but as his exertions are not yet closed, we must defer giving the precise amount of donations till next week.

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We have received the Minutes of the last annual meeting of the Massachusetts Baptist Convention, by which we learn that the state of the churches comprising that body, is in general prosperous. Their measures seem to be taken with reference to rendering the churches "strong at home," in order that they may be better able to sustain more widely extended enterprises. This principle we think is altogether sound.—from a summary of the state of the churches, it appears that there is in the State 135 Churches, 153 Ordained Ministers, 59 Licentiates, 2813 baptized.—Same number of communicants, 19734.

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FIRST STEPS. This is a treatise on Thorough Base, in twelve familiar lessons between a Teacher and his Pupil. By a Teacher of Music. From the cursory look given it, we think its tendency may be salutary. 110 pages.

A WORLD WITHOUT SOULS. B. J. W. Cunningham, A. M. Vicar of Harrow on the Hill, 108 pages. The above are from the press of Mr. James Loring, Boston, and are designed for Sabbath School Libraries. These books are recently published in a neat style. For sale by F. J. Huntington, at his book store in this city.

A union protracted meeting of much interest was recently held in Boston.

The Manual Labor System at Waterville, has been tried with success—it is now going into more extended and energetic operation.

Delinquent Subscribers.—A very considerable amount is due for this paper; those who are in arrears are earnestly requested to forward the amount due, without further delay.

A PLACE FOR BAPTISTS.

Our brethren at large are informed that at Clinton Hall, a central place in this city, they will find a central place for Baptists.

In addition to the office of the Repository, is also the office of Baptist Home Mission, and a large Book Store kept by our esteemed friend and brother Mr. J. K. Moore, where they can apply for such books as they may want in any department of literature.

The Baptist Tract Depository of this city is also removed to the same place.

Information concerning our denominational churches and ministers, missions, literary institutions, &c. &c. can be obtained in this place where our friends will always be welcome guests.—*New York Baptist Repository*.

CONGRESSIONAL.**TWENTY-SECOND CONGRESS.****SECOND SESSION.****SENATE.**

January 14.

Mr. Wright of New York, was qualified and took his seat. After the presentation of resolutions and petitions by several members,

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Mr. Clay remarked that he felt some doubts as to the propriety of presenting this petition; but as it was couched in respectful language, he had concluded to submit it, lest by neglecting to do so, he might incur the censure of the petitioners. The memorial asked for a grant of public lands, upon terms which were very modestly left entirely to the discretion of Congress. They would accept of them even in perpetuity; but, if, as they intimated, they had discovered the secret of *living forever*, he would suggest to the Committee on Public Lands the propriety of scrutinizing the subject, before they complied with the prayer of the memorialists. Mr. Clay moved to refer the petition to the Committee on Public Lands, which was agreed to.

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The whole document speaks the language of the patriot and statesman, and will, it is believed, meet with an undivided response from every lover of his country. The following are his closing remarks:

While a forbearing spirit may, and I trust, will be exercised towards the errors of our brethren in a particular quarter, duty to the rest of the Union demands that open and organized resistance to the laws should not be executed with impunity.

The rich inheritance bequeathed by our fathers has devolved upon us the sacred obligation of preserving it by the same virtues which conducted them through the eventful scenes of the Revolution, and ultimately crowned their struggle with the noblest model of civil institutions. They bequeathed to us a Government of laws, and a Federal Union, founded upon the great principle of popular representation. After a successful experiment of forty four years, at a moment when the Government and the Union are the objects of the hopes of the friends of civil liberty throughout the world and in the midst of public and individual prosperity unexampled in history, we are called upon to decide whether these laws possess any force and that the Union the means of self-preservation. The decision of this question by an enlightened and patriotic people cannot be doubtful. For myself, fellow citizens, we relying upon that kind Providence, which has hitherto watched over our destinies, and actuated by a profound reverence for those institutions I have so much cause to love, and for the American People, whose partiality honored me with their highest trust, I have determined to spare no effort to discharge the duty which in this conjuncture is devolved upon me. That a similar spirit will actuate the representatives of the American People is not to be questioned; and I fervently pray that the Great Ruler of Nations may guide your deliberations and our joint measures as they may prove salutary examples, not only to the present, but to future times, and solemnly proclaim that the Constitution and the Laws are supreme and the *Union indissoluble*.

ANDREW JACKSON.

Washington, January 16th, 1833.

It is stated in the Georgia papers that the eleventh section of the act passed the 22d of September, 1830, being the section under which the Missionaries were imprisoned, has been repealed.

In addition to the above, we copy the following from the *New York Journal of Commerce* of Saturday,—

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Mr. Going has succeeded well in this city; but as his exertions are not yet closed, we must defer giving the precise amount of donations till next week.

Revivals in Barre, and Methuen, Mass.—By no means in the Christian Watchman, we learn that the sum of these Churches, an addition of twelve was recently made; and to the latter an addition of six by baptism, the first Lord's day in this month; the pastor of this Church baptized eighty-two during the year 1832.

We have received the Minutes of the last annual meeting of the Massachusetts Baptist Convention, by which we learn that the state of the churches comprising that body, is in general prosperous. Their measures seem to be taken with reference to rendering the churches "strong at home," in order that they may be better able to sustain more widely extended enterprises. This principle we think is altogether sound.—from a summary of the state of the churches, it appears that there is in the State 135 Churches, 153 Ordained Ministers, 59 Licentiates, 2813 baptized.—Same number of communicants, 19734.

NEW BOOKS. *Watts on the Mind*, with Questions, &c. by Rev. Joseph Emerson, teacher of the Female Seminary, at Wethersfield, Conn. This is an excellent work for all. 234 pages.

Last Hours. This little book contains the last hours of both Christians and infidels, and is interesting to youthful readers. 108 pages.

Fire in Natchez.—A fire broke out on the 25th ultimo in the town of Natchez, which destroyed every building on both sides of Commercial Row, to Sycamore Alley, except two, which were also several times on fire. Among those which were burnt was the Catholic Church, and a building occupied as the Bank of the State of Mississippi, the others consisting of dry goods stores, ware houses, &c. one of which contained a quantity of pork, and sixty bales of cotton. The office of "The Natchez" was at one time in much danger, and a removal of the materials was commenced, in doing which, much injury was sustained. The loss is estimated at \$30,000, on which it is said there was no insurance. The cause of the conflagration is not known, but supposed to be accidental.

NOTICE. THE Baptist Church at Brooklyn, Conn. have resolved to hold a series of religious meetings, commencing on Tuesday, the 5th day of February next, at 10 o'clock, A. M. Ministers and other brethren are affectionately and earnestly invited to attend.

January 14, 1833.

PROSPECTUS OF THE BIBLICAL REPOSITORY, A QUARTERLY PERIODICAL JOURNAL.

Conducted by EDWARD ROBINSON, Prof. Extraordinary of Sac. Lit. in the Theological Seminary, Andover.

This publication is intended to be, as its name imports, a Collection of Essays and Tracts of permanent value, which shall relate first and principally to the literature of the Bible, and to subjects connected with this literature. A less prominent, but no less important object of the work, is the conservation of similar essays in the departments of Sacred Rhetoric, and of Doctrinal and Historical Theology; more particularly the latter, as having been hitherto less cultivated in our country than any other.

It is a part of the plan, that a portion of each number shall consist of one or more original articles, comprising essays on biblical and other theological topics; as well as views of the state of theological education and literature in other countries.

The rest of the work is to be made up of such selections from the vast range of existing literature as shall seem most worthy of being presented to the American student, and best adapted to aid his progress, and promote among us the cause of biblical learning and of pure religion. These will be translated where necessary, and will every where be accommodated to the American reader, by the addition of such notes and explanations as may seem to be necessary.

To every article the name of the author or translator will be affixed.

At the close of each number,

POETRY.

From a Liverpool paper.

RACHEL'S TOMB.

"The spot is as wild as can well be conceived. No expresses give their shelter from the blast—not a single tree spreads the shade where the ashes of the beautiful Mother of Israel rest."—*Carries's Travels in Judea*.

Hush! 'tis the last lone resting place
Where Rachel sleeps a dreamless sleep;
Let silence o'er the sacred spot
Her sternest vigils keep;

No balmy flowers, in dewy bloom,
Nor cypress shadow, veils her tomb.

Here solitude has laid the couch
Of his all-silent holy rest;

The dirge of the high winds of heaven
Alone rolls over her breast—

Even here the ever-glaughty king
Has spread his dark terrific wing!

The sweet, the lowly, the beautiful,
Whose heart was gentle as the dove;

Whose placid smile was calm as heaven,
Whose radiant eyes were love,

Her rests in tranquil slumber now,
And "darkness rests upon her brow!"

No lofty column is upreared,

In honor of the voiceless dead;

No drapery of funeral pomp
May shroud her clay-cold head;

Yet in the heart her name is set,

And deep affection knows her yet!

The mother o'er her offspring's tomb,
Shall lift her streaming eyes to heaven,

And think of her trusting heart

By ceaseless grief was riven;

And in her burning bosom blos-

The memory of "The Comforter."

Sleep on, thou sweet one—calmly sleep!

Unbroken, noiseless rest is thine!

Yet for the glowing realms of bliss,

Thy spirit, all divine

And pure and spotless as at first,

The fitters of the grave shall burst!

SWISS EVENING HYMN.

The following custom is said to prevail among the Swiss shepherds of the Alps.—Every evening, at sunset, the shepherd who happens to be highest up the mountains, and has, of course, the best opportunity of seeing when the sun sets, sounds, with a speaking trumpet, the following words—"Praise the Lord," which are repeated by all the rest in the same way.

Praise, praise the Lord, ho! all the earth!

O, praise the Lord, who gave you birth;

Praise, nature all, his holy name,

Who wrought your vast and mighty frame.

Praise him, ye hills—ye mountains tall!

Who lets you stand, or bids you fall;

Ye mighty streams, of depth untold,

Praise him, as to the sea you roll.

Praise him, ye beasts that tread the plain!

Ye finny tribes that swim the main!

Ye wand'rs through the fields of air,

O, praise the Lord who holds you there.

Praise him, ye twinkling orbs of light,

That dance upon the brow of night!

And thou, fair moon—resplendent queen!

That ridest midst that host serene.

And him, thou blazing king of day!

Praise him with every kindling ray;

Ye clouds, that heaven's blue concave throng!

O, praise him as ye sail along.

And thou, unfathom'd, boundless sea!

Sound high thy deep-toned minstrelsy;

Praise him who rules the mighty deep,

And bids it roll, or bids it sleep.

And thou, ye thunders, dreadful—loud!

Born swift upon the blackened cloud;

Raise high thy awful voices, noise,

And speak your mighty Maker's praise.

And thou, ungrateful—sinful man!

Praise him, nor try his ways to scan;

Whose life hangs on his single word,

Praise, praise, vain man! O praise the Lord!

From the Christian Index.

BENEFIT OF RELIGIOUS PAPERS.

I have found them (Religious papers) ever since I made a profession of Christ, excellent companions. The instruction which they impart, has been of infinite value, in urging me to religious activity, and I think I have been prevented from much spiritual decension, by their solemn admonitions. It is hazarding nothing to say that, in general, those who do not take a religious periodical, enjoy less spiritual mindedness, and are less benevolently disposed towards the charitable and religious institutions of the day. How can it be otherwise, since all the knowledge which they possess of christian enterprise, is chiefly confined to the narrow circle of their own religious community in which they reside? They have never become acquainted with the condition of heathen lands, nor with the benevolent exertions of Christians to ameliorate their condition by sending them the gospel. Being ignorant of facts which every christian is bound to know, they are generally little inclined to make sacrifices for a greater spread of religious knowledge at home. Hence we find few of those who refuse to take an evangelical religious paper, engaged in Sabbath schools, or Missionary operations. The thoughts of many professing christians, seem never to have gone beyond the visible horizon, all beyond them, is shrouded in mists and obscurity. Their hearts have never expanded with generous christian benevolence, consequently they live to little purpose, and die, and are forgotten.

But the question is asked, "are not ministers justly censurable on the subject?" I answer, yes! In the first place we are too slothful. We do not do as much as we ought. The business of the world engrosses our thoughts, and dread of poverty, makes us spiritually poor. I am resolved to take a different course the present year. I intend that every family connected with the Baptist church to which I preach, if possible, shall enjoy the privilege of some religious paper. Those who cannot pay for one, I will pay for myself, if they cannot obtain them without.—Although I am poor, and also a missionary receiving but small compensation, yet the pain of beholding the people without religious intelligence is more burthenous, more painful, and damping to my feelings, than any self-denial!

am called to endure. If now my brethren in the Ministry, together with the deacons, and influential members in the church, will take this course, we can add to your subscription list some hundred new subscribers. Let this course be thoroughly pursued among the Baptist churches throughout the Union, each supporting the paper nearest them, (of our denomination,) and soon we shall see a different spirit manifested, and a great support given to christian enterprise. May the Lord grant you prosperity the present year, and increase your influence, and usefulness more abundantly.

Yours in gospel Bonds, CHARLES C. PARK.

SIR WALTER SCOTT.

The following remarks on this distinguished writer are from the London Christian Observer, for December.

A committee of highly respectable names has been formed, with a view to secure in perpetuity to the family of the late Sir Walter Scott, his residence and estate at Abbotsford, which must otherwise be sold for the benefit of his creditors. Among the names are those of the Archbishops of Canterbury and Dublin, and of several of the Bishops. The proceeding is stated to be in honor of his memory, on account of the distinguished talent displayed in his writings. Of the talent there is no question; but considering the purposes to which it was applied, we lament to see any Reverend, Right Reverend, or Most Reverend name on the committee. We admired the talents of Sir Walter Scott, and respected his amiable character in public and private life; his laborious and self-denying exertions; in advanced years to pay off the debts in which imprudent speculations had involved him, was highly to his honor; and in addition to all this, his historical publications alone would stamp his name with an eminent title to literary celebrity. But when it is considered, that the real ground, in the public estimation, of the subscription, is his fame as a writer of popular novels, works of fiction and entertainment, devoted to no moral or useful purpose, never meant to be otherwise than mere caricatures of history, often injurious in their spirit, notoriously characterized by a ludicrous and profane use of Scripture, and an irreverent trifling with sacred things, and such as, in the estimate of the word of God, which is the final standard of appeal, must be pronounced a desecration of pre-eminent talents, involving high moral responsibilities, and not to be wasted in worthless, any more than devoted to vicious purposes;—it surely does not become the solemn character of the bishops or pastors of Christ's flock, to lend their names, or influence as members of a committee, in honor of talents thus perverted. We say no more now than we have often said years ago, while Sir Walter Scott was living and in his vigor; for it is abhorrent to us to attack a dead lion; but the injury done to religious families by the introduction of novels and other injurious reading through the medium of Sir Walter Scott's publications, is so great that we dare not hold our peace. The Christian wants but one argument in such cases: "These things are not of the Father, but of the world." We wish that our younger readers would do us the favor to turn back to our review of the *Pirate*, Sir Walter Scott's exhibitions of the morals and religion of the *Covenanters*, which thousands of persons take to be veracious pictures of history, are one tissue of deliberate and wicked falsehood. See, *inter alia*, Dr. Lee's statement on this subject before the House of Commons' Committee on the Lord's day, page 272. The mischief which these worse than Hudibrastic caricatures of religion has done to the present and the rising generation, is enormous, and we fear irreparable. But it will be a sorry apology at the day of judgment for tens of thousands of scorners and scoffers at Christian piety, to allege that they confounded it with cant, selfishness, and hypocrisy, being led to do so by the merry tales of Sir Walter Scott, which they found highly lauded by men professing to be Christians, without a single warning as to their evil tendency. Idolatry of genius reckless of its application, is one of the characteristic sins of the age. Sir Walter Scott's long-continued and defended course of deliberate falsehood, in regard to the authorship of his novels, would alone prove him to have been a man destitute of conscientious principle. We repeat only what we said long ago on this point while he was alive.

SCARCITY OF WATER IN THE EAST.

Of the scarcity of water we may judge by the depth of the wells, in which in the more habitable parts, water is found at the depth of from 65 to 130 feet; while in the more barren districts, they descend to 400 or 500; and in the territory of Dhat, which includes Amerkot, sometimes to near 700 feet.—Dhat and Omursooma, the districts west of Jesuimer and Marwar, and depending on Sind, have spaces of fifty miles without water. The country can only be passed by small parties, as, from the depth of the wells, and the inadequate means of raising a supply of water, were the caravan large, many would perish before the thirst of all could be quenched. An example of this will occur to all who remember the Emperor Humaiun's disastrous flight through this very tract. If we regard this desert on its western side, we are told that in journeying along the bank of the Indus from Hydraband to Ootchy, the range of vision is bounded to the east by a bulwark of sand, which rises to the height of two hundred feet above the level of the river, leads one to believe that the continuity which would seem to have existed between this desert and that of the Persian Arachosia, on the opposite side of the valley of the Indus, had been cut off by the burst of waters pouring down in the direction in which the river now runs. The Looni, which may be considered as the only river of the country, passes through Marwar into the Riu, an immense salt marsh upwards of one hundred and fifty miles in breadth, which, though it owes its salt to the Looni, is indebted to the overflows of the Indus for part of its volume of water.

DR. RUSH.

Dr. Rush was a great enemy to theatrical amusement. He told me that he was once in conversation with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre, in the evening. "What, madam," said he, "do you go to the theatre?" "Yes," was the reply; "and don't you, doctor?" "No, madam," said he, "I never go to such places." "Why, Sir, do you not go? Do you think it sinful?" said she. He replied, "I never will publish to the world that I think Jesus Christ a hard master, and religion an unattractive portion, which I should do, if I went to the devil's ground in quest of happiness."—This argument was short, but conclusive. The lady determined not to go.

MORMONISM.

Many of our readers will be surprised to learn that this fanatical sect is making considerable progress in this city and its vicinity. Their success here shows, conclusively, that we have a class of community, who from their ignorance and degradation offer an easy prey to those who lie in wait to deceive. We had hoped, when Mormonism first broke out among us, that its converts would not exceed some half a dozen who might as well be one thing as another. But our expectations have been disappointed. We had placed too high an estimate on the moral intelligence of the community.

We had not appreciated the influence which a few artful indefatigable men can exert upon the unsuspecting and credulous. Probably one hundred may now be numbered among the Mormon converts. Almost without exception they are ignorant and fanatical. Of the sincerity of most we have no doubt. The hypocrites who receive communications from Heaven—work miracles—make laws—and take charge of all the property of all their members, reside at Independence, in Missouri. They are the individuals who found and translated the golden plates, from which the Mormon Bible is constructed. They issue, semi-monthly, a publication, in which may always be found two or three articles headed visions, revelations, &c. These articles are filled with most blasphemous pretensions. The leaders keep a steady eye on the success of the money making scheme, and when they give laws, like Mahomet, they do it on the authority of immediate revelation. These pretended revelations, published to their adherents, through the medium of their periodical, control the faith and practice of all the members of the society. In this most unrighteous manner, the Mormon prophets hold their adherents in mental and moral slavery—strip them of their hard earnings—separate wives from husbands, and husbands from wives, and tear the honest farmer or mechanic from his comfortable home, that they may fatten on his labor, when in obedience to their will he shall put himself in their power at Independence.

Cincinnati Journal.

A MILITARY CHIEFTAIN.—At New-London, Conn., the following inscription is found on a grave stone. "On the 20th of October, 1781, 4,000 English fell upon this town, with fire and sword—700 Americans defended the fort for a whole day; but in the evening, about 4 o'clock, it was taken. The commander of the besieged delivered up his sword to an Englishman, who immediately stabbed him; all his comrades were put to the sword. A line of powder was laid from the magazine of the fort to the sea, thereto be lighted, thus to blow the fort up into the air. William Hotman, who lay not far distant, wounded by three strokes of a bayonet in his body, beheld it, and said to one of his wounded friends, who was still alive, "We will endeavour to crawl to this line; we will completely wet the powder with our blood; thus will we, with the life that remains in us, save the fort and the magazine, and perhaps a few of our comrades, who are only wounded."

He alone had strength to accomplish this noble design. In his thirtieth year, he died on the powder, which he overflowed with his blood.—

His friends, and seven of his wounded companions, by that means had their lives preserved.—

(After this simple narrative, are the following words in large capitals):—"Here rests the body of WILLIAM HOTMAN."

Lord Tenderden, it is well known, was a great snuff-taker. A very short time before his dissolution, having his snuff-box close to his bedside, he raised himself from his pillow, without assistance, into a half-reclining position, took a pinch from the box, and shutting the lid, composedly said: "Gentlemen of the Jury, you will find —." His Lordship then fell back, and spake no more.

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